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collation of Blass's text of Matthew with that of Westcott-Hort, Tischendorf, etc., may be seen in an appendix to the fourth edition of Nestle's *Novum Testamentum Graece* (Stuttgart, 1902).—*Addresses on the Acts of the Apostles*. By Edward White Benson. (New York: Macmillan Co., 1901; pp. xx + 669; \$7, net.) This elaborate volume contains a series of popular expositions on the Acts narrative which were given before an audience of ladies during the years 1887-92, in Lambeth Palace Chapel. The volume makes no contribution to the historical or exegetical study of the book of Acts, but is a series of homilies which aim to reach the practical religious life of the present day, more exactly of Archbishop Benson's closing years. It would seem that the publication of these addresses was in the nature of a memorial to Dr. Benson on the part of his appreciative hearers.—*Die Lehre Jesu*. By H. H. Wendt. (Göttingen: Vandenhoeck & Ruprecht, 1901; second edition; pp. 640; M. 12.) Wendt has here compressed the two volumes of his first edition into one. Part I, which was published in 1886 and dealt with the gospels as sources for ascertaining the teaching of Jesus, has been reduced from 354 pages to 43 pages, becoming the first section in the single-volume edition. A portion of the material which is thus excised has been superseded by the author's *Johannesevangelium* (1900); but the section of 170 pages which dealt with the Matthaean *Logia* has been for the present practically abandoned, since the subject receives but 10 pages in the second edition. Although the author does not promise it, one may infer that a new work on this subject is in process of making. Part II, dealing with the content of Jesus' teaching, was published in 1890. In the new edition this portion of Wendt's work reappears in the same order, but shortened some 75 pages. The chief revision has been in the section which treats of Jesus' teaching concerning the kingdom of God. The many important works upon the teaching of Jesus which have appeared in the last ten years have been duly recognized. In its new form Wendt's *Lehre Jesu* is the more fitted to be, as it is generally acknowledged to be, the best single work upon the teaching of Jesus. We should now have an English translation of this second edition, published in one volume.—C. W. VOTAW.

*Études sur les évangiles*. Par V. Rose. (Paris: Welter, 1902; pp. xiv + 336; fr. 5.) This is a series of studies on the teaching of Jesus, though not a systematic and complete treatment of that subject. The occasion, too, and aim of the study, according to the author's

own confession, are apologetic rather than scientific or didactic. They were undertaken with the special object in view of solving the doubts of a young Catholic Frenchman whose faith, it appears, had been disturbed by a residence in Germany and contact with biblical criticism. The author undertakes to show that the essentials of the Catholic faith can all be derived from the synoptic gospels. To this end he investigates these gospels. It cannot be said that his effort is successful at every point. The deduction, for instance, of the church doctrine on sacrificial atonement from the few and obscure data in the synoptics puts that doctrine on a very precarious foundation. But, on the whole, Professor Rose's method of study is sane, and his results may serve as corrective to much that passes under the name of critical work on this subject.—*Wunderglaube im Heidentum und in der alten Kirche*. Von Th. Trede. (Gotha: Perthes, 1901; pp. viii + 273; M. 4.) The main thesis of this book is that belief in miracles was common among Jews and heathen in ancient times. Christianity, springing up in the midst of an environment where no question was raised as to the reality of miracles and hardly a distinction drawn between the real and unreal, naturally grew up with miracles as its natural concomitant. At the present time Christians feel compelled to defend the historicity of biblical miracles, and are, consequently, heavily burdened in their apologetics. The proper ground to take is that the only real miracle in the case is that the tender plant of Christianity, growing in such unpropitious atmosphere, should have survived the unfavorable conditions. The author's investigation extends over a wide range of history and literature, and is quite minute and thorough. There is a discrepancy, however, between the evidence he produces and the conclusion he draws from it, in particular as to the unreality of biblical miracles. The value of the work lies, therefore, in the collection of materials and in the designation of a field in which more satisfactory work may be done from the logical and philosophical point of view.—*Die Offenbarung im Gnosticismus*. Von Rudolph Liechtenhan. (Göttingen: Vandenhoeck & Ruprecht, 1901; pp. iv + 168; M. 4.80.) The questions which the author puts before himself are: What relations did the Gnostics believe themselves to sustain toward the revelations claimed by the various religions about them? and, With which did they find themselves in harmony? Which did they condemn? He seeks the answer to these questions through a careful and painstaking examination of the writings of the Gnostics as far as they have been preserved, either in complete form or in fragmentary quotations in the writings

of others. The work thus divides itself into three parts: the sources of revelation, the appropriation of revelation, and the content of revelation. On each one of these subdivisions the whole range of Gnostic literature is ransacked for whatsoever it may have pertinent and valuable. The conclusions reached by the author are that the Gnostics believed in revelation in general, that they believed in particular revelations given to themselves, and that they held more especially to the reality of biblical revelation, though they did not accept this always as authoritative, because they ascribed a portion of it to sources inferior to God. They were not rationalists, but supernaturalists. The essay, though not exhaustive, throws a flood of light on a most interesting subject.—A. C. ZENOS.

*Die Hauptprobleme der Leben Jesu Forschung.* Von Otto Schmiedel. (Tübingen: Mohr, 1902; pp. iv + 72; M. 1.25.) This essay, written for lay readers, presents to them a convenient and serviceable résumé of the main problems encountered in the investigation of the life of Jesus. The author's position is that of the advanced critical school. He allows the fourth gospel no value whatever as a source for the life of Jesus, and discovers some fundamental contradictions between the synoptists and the fourth gospel as well as among themselves. Those who repudiate this extreme position may at the same time sympathize with his decided emphasis on the ethical rather than the apocalyptic elements in Jesus' life and teaching.—J. W. BAILEY.

*Das Messiasbewusstsein Jesu und seine neueste Bestreitung.* Von Oscar Holtzmann. (Giessen: Ricker, 1902; pp. 26; M. 0.50.) In this lecture, delivered at Frankfurt on the Main last October, Dr. Holtzmann criticises certain recent German views regarding the messianic consciousness of Jesus: that of J. Weiss, because it virtually underestimates the importance of Christ's messianic consciousness; that based on the work of Usener, because it leads to the conception that Jesus was induced by Peter to assume the rôle of Messiah; and that of Wrede, because, in the first place, it assumes that the disciples did not recognize Jesus as Messiah until after the resurrection, and because it involves a violent handling of Mark's gospel. Dr. Holtzmann regards the messianic name as implying the finality of Christianity. A higher law than that of the Messiah is unthinkable.—GEORGE H. GILBERT.